

The Christian Herald.

VOL. XI.]

SATURDAY, MAY 15, 1824.

No. X.

Miscellany.

For the Christian Herald.

THE PIRATE.

There is a pleasant village near the banks of the Delaware, to which I became much attached, during the residence of a single summer. A gentle stream runs through it, beneath a bridge of substantial masonry, and at the distance of three quarters of a mile unites with the Delaware. There was none of its interesting inhabitants with whom I became more familiar, than with an old man, of venerable aspect, who had spent most of his life in that place. There was much of melancholy and piety combined in his character, and this gave it a complexion which corresponded with the mournful musings of my own mind.

"The present world," he would say, "has little that is cheering to me. I have been tossed upon its billows, and driven by its tempests. I have been joyful and sad, happy and miserable. I rejoiced in the sun of prosperity; but it arose to its zenith, and scorched me with its beams: I feared, and endeavoured to avert the storm of adversity, but it gathered and burst upon my head. All on earth, I am sure, is vanity; empty as the sportings of the winds. One spot only do I love. Here, on the banks of this stream, where I first drew the vital air, I will linger, for I love to sit under these willows, which have waved over those who are now no more, and to tread upon this soil with which I know the ashes of my fondest, earliest friends are mingled. I will linger here the remainder of my life, and think of those days when my arm was nerved with the strength, and my mind possessed the vigour of manhood. I will strive to gather up the fragments of my hope, which has been so often broken, and fasten them firmly upon a possession in Heaven."

I love to converse with the aged concerning the days that are past. There is a charm thrown around them, which to me the concerns of to-day do not possess. Any thing which relates to those times when the innocent were hung for witchcraft, or the savage was peering around among the dwellings of civilized men, I value more highly than other species of knowledge which may be of more practical importance. Thus it was that the old man

and I were brought together, and because the curiosity of youth was adapted to the garrulity of age, our endearment every day increased. The circumstances of his life were related to me as they were recalled by the objects which we saw, and the grave-yard had furnished us with many themes for interesting conversation; for as we passed over the graves, he told me the history of each one buried beneath us; of the youth and beauty, the manly vigour and experienced judgment, which were sleeping there; of the sinner who gnashed with his teeth upon the bed of death, compelled by the agonizing conscience and lacerated soul within, and of him who, waiting patiently the coming of his Lord, died with a smile on his lips, a prayer on his tongue, and Heaven in his eye. There was something sad and pleasant too in the thought, that the ashes of the idiot and village sage, of the saint and sinner, were there uniting; and then of casting an inquisitive look behind that thick and sable curtain which veils this world from another. It was dark there it is true, but the gospel sun had sent a ray or two into that night, where else had been unmixed blackness.

It was a pleasant afternoon, and the old man had led me a little distance from the precincts of the village, and was entertaining me with the tales of other times, as we walked along the margin of a little rivulet which ran purling by the foot of a cottage garden, and fell into a neighbouring creek. "Let us go under those willows and rest," said the old man. The cottage was lonely, and the weeping willows planted around it, though not unsrequent in that region, gave it an air of melancholy. All was still there, except the bubbling rill, and the whispering zephyr, which breathed among the long, drooping branches of the trees. As we approached that melancholy shade, and the wind blew aside the branches, I saw two tombstones of white marble, which raised their unpretending heads beneath the sad green foliage that waved darkly and mournfully over them. I knew that those stones would not have been placed there, nor the rose that blooms near one of them been planted, if they had not been memorials of those who were tenderly beloved. I read the inscriptions to "Amanda" and "William Mercer," and raised an inquiring eye to my aged companion.

"They were twin children," said the old man, "and lovely as youthful cherubs. I delighted to hear their silver accents as they lisped the praises of God, and to mark the progress of their youthful minds, as they shone forth like two bright twinkling stars in the high blue heaven. I loved to observe what I supposed the germs of their future characters, as they were engaged in the sports of childhood, on the smooth green grass. I was childless, but these were the children of my friend, and seemed to me like my own. They grew up beneath my care.

Amanda was mild and amiable. She was a sweet but feeble flower. God had given her a tender heart, and she had devoted that heart to his service. But William was bold, hasty, and headstrong. Yet I loved him, for he had genius and talents, and I knew if God pleased, religion could subdue all that was perverse in his character. Heaven had blessed me with competency. I offered to give William a public education, and accordingly sent him to one of our colleges, not without high hopes that he would come forth with a mind expanded, and prepared greatly to promote the interests of religion and his country. High were the stations which I anticipated he would one day fill, and I resolved to spare no pains in preparing him for them. Deluded man! Why did I weave for my son imaginary laurels which he would never wear? Why did I indulge in hopes which were so soon to be disappointed?

"It was a pleasant afternoon in autumn," continued he, "that I called to spend an hour or two in this cottage. Mr. Mercer was absent from home, and Amanda had gone in a boat with the son and daughter of their nearest neighbour, to pay an afternoon's visit on the Jersey shore. 'The wind blows freshly,' said Mrs. Mercer, 'they will have a delightful sail as they return.' Yes, said I, Charles Welton is a good waterman; under his management the boat will scud before the wind; they are about putting off from Albion Cove by this time. William's vacation, we knew would commence soon, but he entered the room at this moment, unexpectedly. 'My mother,' said he, and embraced her. After the first salutation and the surprise occasioned by his arrival were over, he inquired for Amanda. 'We expect her soon' she replied, 'she has gone to the Jersies.' 'To the Jersies!' exclaimed he, 'there is a storm rising! Where is the boat?' 'Gone with her,' was the reply. 'My canoe?'—'tied to the great tree,' said his agitated mother. The youth darted from the house quick as lightning. We ran to the window, and saw him gliding along in his tottering canoe, and urging the yielding waves behind him with supernatural strength. We could see the frail bark almost overturning with each energetic motion of his body, and righted again by his agile movements. It is but half a mile to the river, and thence a mile across to the opposite shore, and we could see him as he moved down the creek, until he entered the Delaware. We looked down that river, and saw that his predictions would be fulfilled. A storm was sweeping up that stream from the south with tremendous fury. It had already involved the river in darkness. The waters will be rough, said I, 'a dreadful storm,' said the mother. Charles and William are good waterman, I replied. 'They will not weather the gale,' said she. The storm had now gathered blackness, and was bursting forth with unusual energy. The mother could endure no longer. She

rushed from the house towards the river, with her hair flying loose in the wind. It was not long before we reached the shore, where the first object that met our eyes, was William's canoe crushed between the logs of a raft. She shrieked.—'He is gone,' cried she, 'they are lost!' At that moment a strong voice cried, 'help from the shore!' It was the voice of William. Another repeated in a faint and dying tone, 'help!' It was that of Charles. I could delay no longer, but dashed into the flood, and soon William and I gave Amanda to her mother's arms. There were two more in the waters. Charles and his sister had not reached the shore. It was perilous struggling with the waves, but William rushed to the assistance of his friend. He was gone long, and returned exhausted; and there was mourning that night in yonder cottage, which you see at the entrance of the wood, for Charles and Sarah Welton returned no more to bless the declining sun of their parents. Tears of joy and gratitude were shed that night in the happy family of the Mercers. Prayers of thanksgiving were offered up to God. The twin brother and sister spake many words of endearment to each other, and felt that the love was strong which locked them so fast in each other's embrace, when they were buffeting the foaming waves, and expected every moment to sink for ever. But in their thankfulness they did not forget to drop many tears for their youthful companions, over whose lifeless bodies the waves were now dashing. Amanda's affection for her brother had always been uncommonly strong, but it was increased to a tenfold degree by this event, so that her very existence seemed to depend on that of her brother.

"William had now been in college a year, and this was the first vacation he spent at home. But notwithstanding its commencement was so glorious to himself, I found that his character had undergone a change. His proud ambitious spirit had gained upon him, and he seemed resolved to submit to no authority. I trembled lest this disposition should be the means of separating him from college, and blasting my hopes. It was so. By those numerous temptations which beset the young in those institutions, which should be the seats of pure morality, he was led on until he became the ringleader of a rebellion, and the subject of a shameful expulsion. How in a moment were the expectations of friends disappointed! This cottage, when the news of his disgrace reached it, was a scene of dismay. The hearts of his parents were almost broken, and Amanda wept bitterly and long, and supplicated the throne of Jehovah for him.

"William did not bring the news of his own disgrace. His pride was wounded. He felt he could not endure the looks of his friends, and not fully aware of the course he was taking, went on board a ship which was about to sail for the North West Coast, and repented when it was too late for him to return. On inquiry I

found that his character while in college had become bad to a degree which I could not have expected. Breach after breach was made in those principles which he had imbibed in his youth; sin after sin had been committed against God, until his conscience had almost refused to do its office. Pride he still had, but virtue had fled from his heart, and a fiend of miscreant front had been enthroned in her place. Ah! why did I make that boy my idol! Why did I not more faithfully pray for him! He might then have been left to cheer the evening of my days. God seeth not as man seeth; his thoughts are not as our thoughts.

“I need not tell you that a youth of such character would learn wickedness on board a vessel. The march of vice, when it has once commenced its downward course, is as resistless and rapid as that of time, and its hold on the soul as firm and withering as the grasp of death.

“The vessel had a long voyage, but prosperous, until on its return it arrived in the Gulf of Mexico, whither it had gone out of its course to take in some additional cargo at the West Indies. In the northern part of this gulf, surrounded by innumerable keys, or little rocky islands, they were overtaken by a dreadful storm. Angry clouds darkened the whole heavens. The atmosphere was disturbed by conflicting winds—the ocean dashed frightfully against the threatening rocks—the elements were wrought up to a perfect fury, and there was the frail vessel, hemmed in on every side, and tossed about on the foaming bilow. Ah! there was trouble that night on board the brig *Eliza*. The hearts of the brave sailors died within them. They clung to the mast and rigging, and looked with terror on the wild commotion around. They could see, by the flashes of the lightning, one after another of their companions swept off by the swelling wave into the foaming deep. Morning came.—The winds were hushed—the sea was calm—the sun shone brightly forth upon the ocean, but no ship was to be seen. She had sunk, and her crew had doubtless perished. The news of the shipwreck reached the cottage. It filled the hearts of its inmates with unfeigned sorrow, for they could not extinguish the love for that wayward youth which still burnt within them. He had already pierced them with many a pang, but the tears they now shed were caused by the thought of youth, and beauty, and crime, and misery, buried for ever beneath the cold blue wave. It was then they erected this tombstone, and his lonely sister, who had long been the drooping child of sorrow, would come and weep by the side of it, and think of the rosy cheek which she supposed was now cold, of the bright dark eye which was closed in death, and of the manly form which was torn and mangled among the rough rocks of the ocean. She would think, too, of the soul of her departed brother, how it was summoned, guilty and unrepenting, from this

world, and because it had never submitted to her Saviour, was wrapped in torments prepared for fiends. And then would tears gush forth from her eyes, and water the green sods on which we sit. Those thousand cords which bound her soul to that of her brother, and which were like a thick wrought web between them, were struck by a violent hand, and as they were smitten, lacerated the bleeding bosom around which they were so thickly and closely twined.

“O that there had been no memorial of that youth but this white marble! this aged heart would not then have wept as it now does—and if the fish of the ocean had fed upon his flesh, as Amanda in her dreams supposed, the hectic glow would not so soon have come upon her cheek, and we might not have seen this green mound raised, and that pale and melancholy rose blooming over her remains.

“William Mercer was not dead, as we supposed. When the vessel went down, he saved himself by clinging to a spar, and was driven, benumbed and exhausted, upon one of those little rocky islands. He walked around it, and clambered over it, but found no inhabitant. No plant grew there except a few stunted weeds; no living thing, except a few screaming cormorants made it their place of abode. All he could find to sustain life, were some miserable shell-fish.—O my son! I should have thought repentance would have softened thine heart in thy solitude, and that thou wouldest have prayed him who is merciful, to have pity on thee. But no: despair, impious despair, seized upon him—his very afflictions were the means of exciting his hatred against God! The earth beneath him was as iron, the heavens above as brass, and the heart within, hard as the rocks without.

“Here, in this solemn place,” said the old man, looking earnestly at me, “I exhort thee, my young friend, keep thy conscience tender; cast thyself down often in humility before God, while the morning of thy days departs not. It will keep thee from much sin in life, and save thee many pangs in another world.

“William was at length relieved from his situation,” said he, resuming his story after a pause, “by a band of pirates, who prevailed on him to engage in their detestable mode of life. He had been led on in sin, until he was fully prepared to enter this horrid employment; for while it ruined others, it promised to be gainful to himself. He did engage in it, and a more determined pirate never sailed on the ocean. He and his desperate gang plundered many a vessel, and shed the blood of many an innocent man. His mind became harassed with gloomy forebodings, and his heart was the dwelling-place of every unholy passion. He could not but know that he was sinning against Heaven, yet he defied the power of the Almighty. Nothing proceeded from his mouth but oaths and obscenity. He never was heard to utter the

voice of prayer, and his eyes were never moistened by the tears of penitence.

“But though the wicked join hand in hand, they shall not go unpunished. There is a righteous God, who sitteth in the heavens, and restores its balance to the scales of justice.

“William had been some months engaged in piracy, but the day of retribution had now come. His vessel was captured by an armed ship, and the crew sent in irons to a neighbouring city. I visited him in prison, but it was only to have my feelings shocked at his hardness of heart. He told me the history of his life, and dwelt on his deeds of darkness, with as much composure as he would on the sports of his childhood. His affection for his family, and especially for his sister, revived with their ancient strength, but brought with them no sincere sorrowing for sin. The time of his trial drew near.—We remained in awful suspense. There was no need of that suspense, for we might have known he would be condemned by the laws of his country. Yet affection would hang upon the last fragment of hope. He was young and interesting, and we thought that if he should not be able to escape, he might possibly be pardoned. But no, he was a murderer ; for him there was no mercy on earth, and I fear none in Heaven. His unsforgiven and unblessed spirit dwells no more below—it dwells not above.” The old man sobbed in the violence of his grief. After the first emotions were past, I repeated the name of Amanda. “She wept her life away,” said he ; “consumption seized upon her, and in a few months we laid her here beneath this willow. But religion cheered her in her last days, and the sun of righteousness shone brightly on her when she quitted this world. I shall soon meet her in Heaven—we who have wept together here, will sing together there.”

I conducted the old man home, for the dews of evening were beginning to fall, and night to spread her soft mantle over us.

I have since learned more of Amanda’s lovely character, exemplary piety, and works of benevolence ; and have spent many serene evenings beneath that dark green shade, meditating on the joys of another world. That white tombstone would suggest the events of her life, and the disposition she manifested on earth would enable me more perfectly to conceive of her state now that she was joining in the songs of the blest. The sin and sorrow were taken away, but I knew that her piety was of the same kind that it was on earth, only existing in a higher degree—that her benevolence was there more active, and extended over a greater variety of happy subjects—and that a full tide of happiness was bearing her on its bosom, to regions of purer and heavenlier sunshine. I would imagine that the very peculiarities of her intellectual and moral nature, which distinguished her from all others on earth, were the means of giving greater vividness to

the happiness of her angel spirit in heaven. And when I looked upward, if I saw a bright star gleaming through the foliage above, it seemed to my imagination but as an aperture in the blue firmament, which let in the glory of that brighter world where a flood of dazzling splendour flowed continually around the throne of God. Those evenings were blest to my soul. And once, and only once, I have been beneath that willow when no moon or star appeared in the heavens, but unmixed darkness rested upon the earth. I have heard the wind howl around that tree, and sweep its branches over that lowly turf—I have heard the spirit of the storm murmuring from afar—I have laid my hand on that cold marble monument, and felt that it was a murderer's tomb—I have heard the owl's shrill scream, and fled affrighted from that dreadful place, amid the dismal darkness of the night.

How contrasted were the lives of these two youths, who were once pillow'd on the same bosom, and slept in the same cradle! How different their departure from this world—their state in the next, and the memory of them which flourishes now they are dead!

RAMAR.

Hymn composed for the Anniversary meeting of the New-Haven Auxiliary Society.

INVITATION TO THE JEWISH CHURCH.

Haste to the west! the mystic ray
Of Bethlehem's star is fled,
But here hath risen a brighter day
That wakes the mould'ring dead.

Siloam's fount is chok'd with weeds,
And clouds o'er Salem roll,
But freely awful Calvary bleeds
To cleanse the sinful soul.

By Jordan's stream thou may'st not stay,
Thy wounded feet to lave,
Oppressors drive thee far away,
To exile and the grave.

Haste, Zion! from the Tyrant's ire,
Thou wanderer, long distrest,
Thy sisters of the Cross desire
To fold thee to their breast.

Long hast thou bow'd, with blinded eye,
Beneath the avenger's rod,
Now, like converted Thomas, cry,
"My Saviour and my God."

H.

Review.

An Essay on Faith. By THOMAS ERSKINE, Esq. author of “Remarks on the Internal Evidence for the truth of revealed religion.” Philad. 1823.

The well-earned popularity which the treatise on the internal evidences for the Christian revelation has obtained, must insure to the present work from the same pen, a wide circulation, and give it the power of doing extensive good, or extensive injury. The former production bore the impress of piety, taste, and talent. It displayed strong powers of mind, originality of thought, and force of reasoning; its illustrations were lucid and beautiful; and it gave a just and impressive view of the argument of Christianity from the correspondence of its doctrines and duties to the dictates of reason, and all our natural ideas of the divine character and government. It proved that the provisions of the Christian system were precisely adapted to the character and condition of man. Over the whole treatise the author threw the charm of humble and ardent piety—a piety which seemed to speak from the heart, and to appreciate the value of that religion which he so ably vindicated, and so eloquently recommended. The little work whose title stands at the head of this article, exhibits similar traits of moral and intellectual character. We perceive the operation of the same cultivated and philosophical mind, conscious of its strength, and clear in its conceptions; we observe nearly the same cogency of argument, and equal beauty of illustration; the same excellencies of style, and the kindling of similar emotions in view of the grand and harmonious system of revealed truth. Such qualities must give it a powerful recommendation: and coming from such a source, and treating of a subject so intimately connected with Christian character, and so conspicuous on almost every page of revelation, we shall make no apology for presenting an analysis of its contents.

From the sacred and traditional records of Christianity we learn, that the primitive Christians attached so high an importance to faith, that they at first made it the sole, or principal test of real discipleship. This fact may be accounted for in different ways, though there can be but one true method of solution. It may be said that this peculiar prominence was given to faith, because it stood pre-eminent among the other qualities of Christian character; or because it was the sole condition on which the gospel made its promise of forgiveness and salvation; or because its existence implies the concomitancy of all the graces and virtues which adorn the follower of Christ. On account of its *moral nature*, however, it cannot claim any pre-eminence among the other Christian virtues; for it will not surely be permitted to bear away the palm of excellence from repentance of sin, or love to

God, or benevolence to men. Nor could it have been the exclusive condition of acceptance with God ; for, aside from the love, and repentance, and holy life, which are supposed to be its usual concomitants, pardon and salvation are not promised to faith alone, considered as the solitary virtue of yielding a full and cordial assent to the truths of the gospel. It must, then, be regarded as a comprehensive term, employed to designate the Christian character, because in the sceptical eye, when it was first adopted, it stood foremost among the peculiar qualities which characterized the followers of Christ. The name of the Messiah was a general term, used to denote the dispensation which he introduced ; and the admission of his claims implied a cordial adoption of the whole system of doctrines and duties which he taught. A host of Jewish and Pagan prejudices were arrayed against the first article of the Christian's creed—that *the poor and persecuted Jesus of Nazareth was the promised Redeemer, who had been expected to appear in all the splendours of imperial power*—and simply because this article comprehended all the peculiarities of the Christian religion. Had the Jew or the Pagan recognized Christ as the Saviour of the world, he would have been expected to resign himself to his instructions with regard to all the doctrines he was to believe, and all the duties he ought to perform.

This view of the subject is confirmed by the circumstance, that the apostles, and especially James, when faith came to be considered as one among the many virtues of the Christian character, and not as a term implying a cordial reception of the Christian religion, with all its sublime doctrines, and self-denying duties, were obliged to enforce obedience to the practical precepts of the Gospel, as a test of real conversion to God. It also removes many difficulties. According to the view which we have suggested, all the futile distinctions of a historical and a metaphysical faith, of a mere assent of the understanding, and a cheerful submission of the heart to the truths of revelation, are merged in the more momentous inquiries whether our faith embraces the Christian system in the whole amplitude of its meaning, and whether the reality of our faith is evinced by a conscientious performance of all the duties which this system enjoins.

We might here advert to the history of opinions and discussions on the subject of faith. But, however interesting such a review might be to the curious, and however salutary the lessons which we might gather from the errors of the past, the investigation would be too dry and prolix, and most of our readers would doubtless prefer to be introduced immediately to the remarks of our author.

In the discussion of its grand topic, the essay before us attempts to detect the sources of error concerning the nature of faith—to ascertain its real nature and practical influence—and to describe some of its counterfeits.

I. The errors which have prevailed on this subject, must have resulted from some defect of moral character, from an improper mode of investigating it, or from some unfavourable circumstances over which man has no controul.

As the first and principal source of error, our author specifies *the depravity of the human heart*, which too frequently makes the understanding a slave to its inclinations, throws obscurity over its brightest visions, and carries the judgment down the current of the affections.

“Doubtless the great source of error on this subject is the corruption of the heart. There is a great fallacy in supposing that faith is an involuntary act. The Bible speaks of faith as a duty, and of unbelief as a sin. There are some who object to this language, and prefer calling faith a privilege; and truly it is a most unspeakable privilege. But if ‘he who believes not in the name of the only begotten Son of God,’ surely unbelief is a sin, and it is our *duty* to avoid this sin; John, iii. 18. vi. 28, 29. According to the Bible, then, faith is an act of the will, for *duty* and *sin* imply the action of the will. And our reason speaks in the same way. If the belief of any fact naturally and imperatively calls for the performance of a particular duty, who is the man that will most easily be persuaded of the truth of the fact? He who takes a pleasure in the performance of the duty, or he who detests it? Have not love and fear, and indolence and interest, very considerable influence over our belief? A surgeon who, in the midst of a tempestuous night is assailed by a rumour, that a beggar, at the distance of ten miles off, has broken his leg, and claims his assistance, will more readily admit of opposite evidence, than if the circumstances were entirely changed, that is, if the night were day, if the ten miles off were next door, and the beggar a rich nobleman. I do not mean merely to say that he would more willingly go in the one case than in the other, but that his conscientious belief could be more easily engaged in the one case than in the other.”

The second source of error, to which our essayist alludes, is *the habit of taking partial views of revelation*. The gospel is a sublime, complicated, and harmonious system; and that it may appear in all its grandeur and symmetry, it must be presented to the view entire and perfect. No part, when isolated, exhibits its precise character; and by the absence of any one part, the whole is weakened and disfigured. The doctrines cannot be separated from the duties of Christianity; for the former give birth to the latter; nor can its duties be separated from its doctrines, because their connection invests the latter with a practical influence. The Bible exhibits Christianity as a whole; and the separation therefore, of its doctrines from its duties, or of one doctrine or duty from another, must render our views of the gospel imperfect and distorted. We may elucidate our meaning by abridging an illustration of our author. Faith is connected with pardon and sanctification;—with *pardon*, as it is by gratuitous kindness, on the condition of faith, that we are justified;—with *sanctification*, as faith is a principle of moral influence, which operates to purify the heart, and perfect the Christian character. Rom. iv. 16. Heb. ix. Now, by limiting our views, with some, to the

connexion of faith with the Christian's justification, without obedience, as a ground of merit, we expose ourselves to the charge of antinomianism ; and, on the other hand, by confining our attention, with others, to the practical influence of faith on the moral character, without any reference to it as a ground of justification, we tread on the borders of legalism.

The third cause of error, mentioned in the essay, is *the metaphysical habit of turning the mind away from the things to be believed to the intellectual process of believing* ; a most prolific source of error, because it furnishes the heart, which cherishes a latent enmity to divine truth, with a pretext for diverting the attention from its offensive splendours; because it reduces the Christian's faith in the gospel to a level, in almost every respect, with common belief on any other subject ; and because it gives rise to speculations as various as the operations of different minds, as wild as the caprices of fancy, and endless as the aberrations of the human intellect.

“Theological writers have distinguished and described different kinds of faith, as speculative and practical—historical, saving, and realizing faith. It would be of little consequence what names we gave to faith, or to any thing else, provided these names did not interfere with the distinctness of our ideas of the things to which they are attached ; but as we must be sensible that they do very much interfere with these ideas, we ought to be on our guard against any false impressions which may be received from an incorrect use of them. Is it not evident that this way of speaking has a natural tendency to draw the attention away from *the thing to be believed*, and to engage it in a fruitless examination of the *mental operation of believing*? And yet is it not true, that we see and hear of more anxiety amongst religious people about their faith being of the right kind, than about their believing the right things ? A sincere man, who has never questioned the Divine authority of the Scripture, and who can converse and reason well on its doctrines, yet finds perhaps that the state of his mind and tenor of his life do not agree with the Scripture rule. He is very sensible that there is an error somewhere, but instead of suspecting that there is something in the very essentials of Christian doctrine which he has never yet understood thoroughly, the probability is that he, and his advisers, if he ask advice, come to the conclusion that his faith is of a wrong kind, that it is speculative or historical, and not true saving faith. Of course this conclusion sends him not to the study of the Bible, but to the investigation of his own feelings, or rather of the laws of his own mind. He leaves that truth which God has revealed and blessed as the medicine of our natures, and bewilders himself in a metaphysical labyrinth.”

We are very strongly disposed to question the correctness of the conclusion with regard to the nature of faith, considered as a mental operation, to which metaphysical disquisitions have generally led. This conclusion has usually been the result of a partial and careless examination of those phenomena of mind, which we class together under the name of faith, and has blended the act of believing with all those emotions to which faith gives birth. We have been told, a thousand times, that faith is a moral and intellectual exercise, combining an act of the understanding with

emotions of the heart ; and that Christian faith includes not only a full and cordial belief of the truths of Christianity, but a grateful reception of its terms of salvation, and all the affections which its sublime and holy doctrines are adapted to excite. We admit that the Bible frequently employs the word faith to denote this combination of moral feeling and mental operation. But in such cases it comprehends, as a general term, all the qualities of the Christian character ; whereas the object of the metaphysical discussions to which we allude, has been to ascertain the nature of the mental operation which it implies. Now, a very little attention to the laws of the human mind will be sufficient to convince any one, that faith must *precede* the emotions which it awakens ; that to believe a proposition, and to feel its practical influence, are quite different things ; that the mental operation of believing the truths of Christianity is wholly distinct from the moral feelings which such a belief is fitted to excite. Such feelings are indeed a proof of the existence of strong and operative faith ; but they are as distinct from faith as an effect is from its cause.

This view of the subject appears to us so obvious and so satisfactory, that we cannot but wonder at its having been overlooked by theologians. On analogous subjects we rarely fall into the same mistake. When we view the ocean rolling in awful magnificence, or survey the landscape robed in the verdure, and breathing the fragrance of spring ; when we gaze upon the cloudless firmament, bestudded with its myriads of worlds, or listen to the thunder's deafening roar, as it seems to be bursting the framework of nature over our heads, we easily distinguish the perception of the sublime and beautiful objects without us, from the emotions of sublimity and beauty within us. We always regard the conviction of truth, as antecedent to its influence upon us, and the discovery of moral excellence as preceding the love and esteem which it awakens in our hearts.

We might proceed to enumerate other sources of error which our author has omitted. We might mention the prevalent negligence with regard to this as well as other religious subjects ; we might allude to the vague, indefinite ideas which are generally attached to the oft-repeated expressions of Scripture, and the careless, superficial attention which most men give to the operations of their own minds as well as to the instructions of the Bible.

II. But we hasten to present our author's views of *the nature of faith*. If we understand the meaning of his language, he considers the intellectual process of believing the Christian revelation, essentially similar to the act of believing any other set of doctrines ; and that Christian faith derives its peculiar character, and its power over the moral feelings, from the objects on which it fastens. To believe the gospel, is to believe all that it teaches, with a full comprehension of its meaning ;—to regard as realities

the guilt and ruin of our nature, the awful and amiable attributes of God, his promises of eternal life, and his denunciations of endless misery, the divine and mediatorial character of Christ, the necessity of regeneration and divine influences, together with all the other sublime and consoling doctrines which constitute the Christian system.

“A true faith does not properly refer to the mode of believing, but to the object believed. It means the belief of a true thing. As a correct memory does not refer to the process by which the impression is made, but to the accurate representation of the fact remembered. It means the remembrance of a thing as it happened. When, after hearing a person relate incorrectly, any history with which we are acquainted, we say, ‘he has a bad memory,’ we mean merely that he has not remembered what happened. So when we say that a man has a wrong belief of a thing, we ought to mean merely that he does not believe the thing which really happened. The way to correct the memory is not to work with the faculty itself independently of its object, but to attend more minutely and carefully to that object. And this is the only way of correcting the belief too. Were a man, when endeavouring to recollect some circumstance which had escaped him, to direct his attention to the act of recollection rather than to the thing to be remembered, he would infallibly fail in his purpose. In like manner, if he wishes to believe any thing, there can be no more successful way of thwarting his own wish, than by directing his attention to the mental operation of believing, instead of considering the thing to be believed, and the evidence of its truth.”

Our author anticipates and refutes an objection to these views, which is founded on the supposition, that there is a right and a wrong way of believing. He had before said, that when the Bible, “speaks of a dead faith, it denies the existence of faith altogether—that, as we deny the existence of benevolence, when fair words are given instead of good offices, even so we may deny the existence of faith, when it produces no fruit, but merely vents itself in professions :”—

“But is there no such thing as a wrong or false way of believing what is true? Are not the most important truths often believed without producing the slightest effect on the character? Do we not sometimes find men who are prepared to die as martyrs to the truth of a doctrine which never influenced a feeling of their hearts? Let us pick out two of our acquaintances, and let us question them separately as to their religious belief, concerning God and eternity, and their own duties and their own hopes; the answers which they give are in substance the same, and yet their paths in life are diametrically opposite; the life of the one is in harmony with the belief which he professes, the other’s is not. They are both incapable of deceit; how then are we to account for this difference, except by supposing that there is a right and a wrong of believing the same thing? This is certainly a very important question, and it seems to me capable of a very satisfactory solution. Although these two persons use similar language, and appear to believe the same things, yet in reality they differ essentially in the subject-matter of their belief. But this requires farther illustration. We are so much accustomed to satisfy ourselves with vague ideas on the subject of religion, that we are easily deceived by a general resemblance of statements with regard to it; and the word *faith* has been so much withdrawn from common use, and so much devoted to religious purposes, that it has very

much lost its real import. To have faith in a thing, to believe a thing, and to understand a thing as a truth, are expressions of the same import. No man can be properly said to believe any thing which is addressed to his thinking faculty, if he does not understand it. Let us suppose a Chinese, who can speak no language but his own, brought before an English jury as a witness. Let him bring with him certificates and testimonials of character, which place his truth and integrity above all suspicion. There is not a doubt entertained of him. But he gives his evidence in his own language. I ask, does any one jurymen believe him? Certainly not—it is absolutely impossible—nobody understands a word that he utters. If, during the course of the evidence, the jury were asked whether or not they believed what he was telling them, would they not smile at the question? And yet they know that it is truth. They *understand* that the witness is an honest man, and they *believe* as far as they understand, but they *can believe* no farther. An interpreter is brought—he translates the evidence; *now* the jury understand it, and their belief accompanies their understanding. If one of the jury had understood Chinese, the difference between his belief and that of the rest, would have been accurately measured, by the difference of their understandings. They all heard the same sounds, and saw the same motions, but there was only one of them, to whom these symbols conveyed any meaning. Now, the meaning was the thing of importance to be believed—and the proof of the man's integrity was of consequence merely on account of the authority which it gave to his meaning."

The necessity of understanding the full meaning of a thing, in order really to believe it, is illustrated in the following manner:—

"A man altogether destitute of the faculty of discerning the relation of numbers and quantities, could not understand how two and two make four; there could be therefore no impression on his mind corresponding to this truth, and therefore there could be no faith in it. There are many persons whose minds have been so little exercised in this way, that, though they may not by nature be incapable of receiving such impressions, it would yet be absolutely impossible to make them comprehend a mathematical process of any intricacy. These persons may believe certain abstract truths on the authority of others; but they never can believe in the processes by which they are demonstrated, because there are no impressions on their minds corresponding to these processes. The same reasoning holds good with regard to our knowledge and belief on subjects which address our moral faculties, and other internal sensations. We must have impressions made on our minds corresponding to moral qualities, or to the conditions which address our sensitive nature, before we can believe in those qualities, or in the meaning of those events and conditions. How, for instance, do we become acquainted with the idea of danger, but by an impression of fear produced in our minds? Can we become acquainted with it by any other way? Impossible; for the only meaning of danger is, that it is something fitted to excite fear. How do we become acquainted with the meaning of generous worth and excellence, but by the love, esteem, and admiration, which they excite in us? To a man whose heart is utterly dead to kindness, what meaning could kindness convey? Where there are no moral impressions on the mind, there can be no belief on moral subjects, and according to the degree of the impression is the measure of the belief: For, in fact, the impression is the belief, and the belief is the impression."

The principle, developed in the preceding paragraph, is thus applied to the subject of the essay:—

"The Gospel is a general name, likewise, for an object which consists of several parts, and contains various appeals to the moral understanding of

man. But this general name may cover a great many different impressions and beliefs—and yet there is but one impression that can be the correct representation of the object; all the rest must be false in a greater or less degree. And it is only the true impression that can be profitable to us. And what is that true impression? This is only another way of putting the question, What is the Gospel? for the true impression must be a correct representation of the Gospel in all its meaning. This is the important point; for if we really understand what the Gospel is, and understand it as a truth, we need not be very solicitous about the *mode* in which we believe it. What is the intention of the Gospel? Its intention is to renew the character of man after the likeness and will of God. It is to give happiness and holiness to the human heart. And this intention is accomplished by the revelation of the character of God in the work of redemption. This is evidently a moral intention, and the object presented to our view for the accomplishment of it, is a moral object, even the character of God; the impression, therefore, on our minds, must correspond to this object, that is to say, it must be a moral impression, otherwise we do not understand it, and therefore cannot believe it. By *impression*, I never mean the *effect* which an object when understood produces on the mind; I mean simply the *conception* which the mind forms of the object, independent altogether of its influence on the character. These two things are distinct from each other, the one being the cause and the other the effect. In order, then, to a full belief of the Gospel, there must be an impression or conception on our mind, representing every moral quality, and every truth contained and embodied in the facts of the Gospel history; for the Gospel consists not in the facts, but in the meaning of the facts. We are not left to interpret the facts ourselves, but, along with the history of them, we have received the interpretation of them in the word of God. It is there written ‘that God so loved the world, as to give His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ In order to understand and believe this, it is not enough to believe that Jesus Christ died on the cross for sinners. We must receive impressions on our minds corresponding to the circumstances of our situation, which called for the interposition of Divine compassion; we are here described as *perishing*. We may have the general idea of perishing, in our minds, without fear or concern, and we may have the idea of others perishing without being much moved; but it is impossible that a man can be impressed with the fact of his being himself in a perishing state, under a just condemnation of eternal misery, without much fear and concern. If, then, the Gospel implies that we are in this condition; and if the value of the deliverance which it proclaims rests on the truth of its statement in this respect, we do not understand nor believe the Gospel, unless we have on our minds an impression corresponding to the fact that this condition is our deserved fate.”

Our author seems to consider faith as an appendage of those faculties by which we obtain a knowledge of its objects, just as belief in the existence and qualities of external objects is an accompaniment of the senses by which we perceive those objects. In neither case can there be faith without an antecedent impression. Now, as external objects can be perceived only by the senses, moral qualities can come in contact with the mind only through the medium of the moral feelings. To believe what is terrible, or odious, or lovely, or sublime, is to have just conceptions of those qualities, with a conviction of their actual existence; conceptions, however, which cannot be formed without

having previously felt some emotions of fear, and hatred, and love, and sublimity.

The difficulty which we find with this theory is, that it seems to suppose the existence of affections in the unregenerate heart, which cannot be found there. If all the truths of revelation are of a moral nature, and the belief of them presupposes the existence of emotions corresponding with them, the inference cannot be avoided, that the affections which the gospel requires, must be in the heart before the doctrines of Christianity can be fully believed. This is the most difficult part of the subject discussed in the essay; and we find thrown over it the mantle of an obscurity too deep for us to penetrate. The remarks of our author suggest the inquiry—*to what principles in man does the gospel make its first appeal?* It would seem from a part of his reasoning, that it addresses some holy, though dormant affections in the human heart; or that, by the transforming influence of the Holy Spirit, those principles are implanted on the soul, to which the gospel never appeals in vain. If, however, we have been able, by repeated and careful perusals, to ascertain the real sentiments of our essayist, he supposes that the heart, though destitute of holiness, has an instinctive desire of self-preservation and happiness; that human depravity consists not in the extinction, but the misdirection of man's natural powers and susceptibilities; that the gospel addresses these instinctive principles, and perverted faculties, and by the co-operation of the Holy Spirit, subduing the repugnance of the heart, and pouring upon the moral vision the splendours of divine truth, it wins its way to the heart, and exerts its legitimate influence on the character.

Such is the general impression which the essay has left upon our minds; and though this view may not be fully confirmed by isolated passages, we will produce a few extracts on this part of the subject.

“The form in which the Gospel was announced by the angel to the shepherds of Bethlehem, marks its distinguishing characteristic to be joy, and points to these natural instincts as the feelings to which it is addressed.—‘Behold,’ said the heavenly messenger, ‘I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour who is Christ the Lord.’ This message was dictated by Him who made the heart of man, and knew what was fitted to give it joy. It is therefore evident, that unless we see joy in the substance of the message, we do not understand it as God meant it, and therefore cannot believe it. We cannot believe that tidings are joyful to ourselves, unless we see that in them which excites our joy. The matter of joy lay in the birth of the Deliverer. That person had appeared on earth, who, according to Daniel’s prediction, was to make an end of sin, and to bring in an everlasting righteousness. If we are convinced that we are in a state of ruin and condemnation, we cannot but consider the news of deliverance as tidings of great joy. But deliverance sounds poor to a man who does not feel that he requires it. The words of the message, it will be observed,

make no allusion whatever to the moral nature of the Gospel; it addresses merely the feelings of joy and sorrow.

“ And yet the Gospel was sent into the world, that the polluted and depraved might be saved by the faith of it, both from the condemnation and the power of sin. And well is it fitted for their case. Even in the most polluted and the most depraved, there are feelings still remaining which, in the hour of sorrow or fear, may melt to the voice of kindness and compassion. There are in the store-house of Povidence, events which will bring the stoutest heart to a stand, and force it to feel its weakness—and then the charge of guilt may refuse any longer to be despised, and the gracious invitations of an Almighty Father may not be disregarded. Besides, sin, though it misdirects, does not weaken self-love. Anguish, and doubt, and fear, and sorrow, and pain, enter the sinner’s soul. And to these feelings are the glad tidings of the Gospel addressed. All the parts of divine truth are linked together, so that if one part is received, there is a preparation of heart for the rest. They are not united merely as parts of an intellectual system, though they have this union, but they are united also by a sympathy between the feelings excited by the objects which the truth presents. Thus, if I believe that the sufferings and death of the incarnate Deity were required to expiate sin, and that he submitted to this for our sakes, my reason is prepared for the conclusion, no doubt, that sin is a very hateful and fearful thing; and this is the connexion of the two doctrines as parts of an intellectual system. But there is still a far more important connexion between the feelings produced by the two doctrines. If my mind is impressed by the love of Christ in dying for me, the sense of his overwhelming kindness and compassion will lay me low in the dust before him, and make me loath myself, both as being the cause of his sufferings, and on account of the total inadequacy of my gratitude, in proportion to the favour bestowed on me. Even so, also, joy in the atonement, merely as the means of escape from misery, is blessed by the Spirit of God, to bring forth the fruit of holy love to the praise of the glory of his grace, in the hardest and the foulest heart. The joy of a free deliverance softens and expands the heart. It is thus prepared to look at the blood which was its ransom, with tenderness and gratitude—and thus it is led to rejoice in the love of Him whose blood was shed. There are many entrances, through which the Spirit introduces his powerful weapon, some of them to human reason more likely than others; but where He works, there is success; and without His influence, the most probable means fail. We only know so much concerning the nature of that influence, as may humble us, and keep us in a continual state of dependence on Divine aid. We see thus far, however, concerning the mode in which it is applied, that God works upon our minds by the operation of the truth on those natural faculties which he has bestowed on us.”

It seems quite paradoxical, that faith should be at once the cause and the effect of an holy character; that it should awaken, by the objects it presents, grateful and adoring emotions, and at the same time result in part from the very feelings which it calls into exercise. But our author assures us—

“ There is no puzzle in this. Every day we see cases analogous to it in common life. A man whose stomach has been ruined by artificial and highly exciting food, has no appetite for plain, wholesome nourishment, and yet the only way to recover his appetite, is to take this plain nourishment. This food has a natural suitableness to his appetite, and this appetite has a natural desire after such food, although that desire, from habitual misdirection, feels little excitement from it. As he takes the food, however, his appetite gets better, and as his appetite gets better, he takes more food. Thus the food and the appetite act and re-act upon each other, till the man’s

health is restored. Even so a diseased soul has no appetite for the truths of the Gospel, and yet nothing but that truth can restore it to health. As the soul improves in health, its desire after its proper food increases ; that medicinal food gives additional health to the spiritual system, and this additional health is accompanied by an increase of desire after the truth. Clear views of the character of God can exist only in minds whose affections are pure and strong, and properly directed ; and in perfect consistency with this, and as deeply rooted in the necessity of things, is the fact, that the affections can only be purified and strengthened, and rightly directed, by being brought in contact with the truth. Thus perfect faith supposes perfect sanctification, and perfect sanctification supposes perfect faith. What else is the meaning of a holy mind, than that it delights in and feeds on holy things ? They are wrong who suppose that the sanctification of a soul consists simply in the truths abiding in it—and they also are wrong who suppose that a soul can be sanctified by any other means. An unholy soul has little susceptibility of impressions from holy objects : and although they have a natural suitableness to its affections, yet it is scarcely moved or stirred when in contact with them ; and when absent from them, feels no desire after them. Whereas a holy soul, in their absence, longs after them, and in their presence is increasingly susceptible of impressions from them ; and is at the same time increasingly unsusceptible of impressions from their opposites."

We proceed to give our author's views of *the design and influence of faith*. The amount of his remarks on this subject is, that faith is designed to purify the heart ; that the truths of the Bible are adapted to exert a sanctifying influence, and that the reality and correctness of our faith are to be determined by its effects on the moral character.

" We shall be saved from much perplexity and error in our inquiries into the nature and exercise of faith, by keeping in mind what is its design or end. We are not commanded to believe, merely for the sake of believing, or to show our ready submission to the will of God ; but because the objects which are revealed to us for our belief have a natural tendency to produce a most important and blessed change on our happiness and our characters. Every object which is believed by us operates on our characters according to its own nature. If, therefore, we have taken a wrong view of revelation, that wrong view will operate upon us, and produce a bad effect on our characters. This shows the importance of a correct knowledge of the truth contained in revelation. A man's character is formed by his beliefs. Let us suppose a person, of good natural affections, to have his mind occupied continually by the history of an injurious fraud which he believes to have been practised against him, on some occasion. It is impossible that he can escape being miserable, and becoming morally depraved. His bad passions, by being constantly excited, must grow in strength and in susceptibility of similar impressions, and his happier affections, by being unexercised, must fade and die. Let us again suppose a man, with less amiable natural qualities, whose life or fortune had been at one time saved by the self-sacrificing generosity of a friend. If this event makes such an impression on him, as to be more present to his thoughts than any other, it cannot fail of softening and improving his character, and increasing his happiness. His good affections are thus continually exercised, and must therefore be continually gaining strength, whilst bad passions are at the same time displaced. Of those who have acquired the character of misanthropes, probably nine out of ten have, like Timon, been men of generous dispositions, who, having been deceived in friendship, have ever after looked on fair professions as the symbols of dishonest intentions. Their

feelings of contempt and hatred, and wounded pride, being thus continually exercised by this unfortunate belief, the whole frame of their character has been ruined, and their peace of mind destroyed. And it is possible that, if we could look into the hearts of men, and trace their history, we might find some of the brightest examples of benevolence amongst those whose natural dispositions were most opposite to it, but who had allowed the history of the Redeemer's love so to abide in them, that it had softened and changed their hearts, and healed their diseased affections."

III. Our author goes on to enumerate *the counterfeits of faith*. In detecting these, he proceeds upon the principle which he had before illustrated and established, that Christian faith is distinguished by its peculiar objects, and its character ascertained by its actual influence on the heart and conduct. On this topic we have only room for a few extracts.

"Any view of the doctrine of the atonement, which can make us fearless or careless of sinning, must be a wrong view, because it is not good nor profitable to men. That blessed doctrine declares sin pardoned, not because it is overlooked or winked at, but because the weight of its condemnation has been sustained on our behalf by our elder Brother and Representative. This makes sin hateful, by connecting it with the blood of our best Friend.

"There are many persons who may be said rather to believe in an ecclesiastical polity, than in the doctrines of the Bible. In such cases the impression must be similar to that which is produced by political partizanship in the governments of this world. And there are some whose faith extends to higher things, who yet attach too much weight to externals.

"It is possible to believe not only in the facts, but also in the system of Christianity as a philosophical theory, and yet be destitute of faith in the truth. There is something very striking in the relative suitableness which exists between the susceptibility of the human mind to receive certain impressions, and the power of Christian truth to make an impression; and it is conceivable that a man may be captivated by this intellectual and moral harmony, and take much pleasure in tracing it through all its detail, and yet derive no more profit from it than from the examination of any curious piece of material mechanism. This can be easily explained. The object of his belief is not the Gospel itself, but the adaptation of the Gospel to its purpose. This is the shape which the idea of the Gospel assumes in his mind, and from this he derives his impression of it. He avows his belief of the facts contained in the sacred history, and he distinctly perceives the moral qualities manifested in them; but he does not consider them as things existing by themselves, and independent of all human reasoning upon them. He is occupied by the metaphysics of religion, as the formalist is occupied by the ceremonies. He considers the facts and the principles of revelation simply in their philosophical relation to those feelings which they address in human nature; he is therefore impressed, not with the condescending goodness of God, but with the skill which appears in the adaptation of the manifestation of that goodness to the moral defects of man. A philosophical critic would have had much delight in remarking the skill with which Demosthenes selected his topics and arguments, so as to excite those feelings in his audience which were favourable to his own cause; but this philosophical delight left his passions unmoved, and his conduct uninfluenced. It was the orator's wish to gain his cause, and this he could only do by moving the affections and convincing the judgment of the Athenians. But the affections could not be moved, nor the judgment convinced, unless his statements and arguments were received as substantial truth in themselves, altogether independent of philosophical relation and harmony. Had he

delivered a critical analysis of his famous oration for the crown, instead of the oration itself, it is probable that he, and not Eschines, would have been exiled. It is proper that this beautiful relation should be seen and admired; but if it comes to be the prominent object of belief, the great truth of Christianity is unbelieved. A teacher of religion, who should fill his discourses with the delineation of this relation, might be a very entertaining and interesting preacher, but it is probable that he would not make many converts to Christianity. Our affections are excited by having corresponding objects presented to them, not by observing that there does exist such a relation between the affections and their objects. A man under the sentence of death may well and naturally rejoice when he hears that he is pardoned; but it will be no consolation to him to be informed, that there is a natural connexion between receiving a pardon in such circumstances, and rejoicing. As the blood flowed no better through Hervey's veins than it does through the veins of many who never heard of the theory of circulation, so an acquaintance with the relation which subsists between moral impressions and their exciting causes does not give the philosopher any advantage, in point of moral susceptibility, over the peasant who never heard of such a relation.

"As it is possible to believe in the philosophy of the Bible, without believing in its substantial truth, it is also possible to believe in its poetry, without any saving consequences. There is much high poetry in the Bible. There is a sublimity in the God set forth in it, altogether unrivalled; there is a strange and beautiful combination of overwhelming omnipotence, and the sweetest tenderness; there is an intimacy of union and endearment spoken of between this God and his creatures, which, when stript of all that is offensive to nature, may take a strong hold of the imaginative faculties, and give a high species of enjoyment to the mind. This enjoyment is of the same kind as that which a finely-strung mind derives from the treasures of Milton's genius. The truth of the Gospel is not in this case the object of belief. The love and justice of God, manifested in the cross, have not impressed the mind—for their impression could only be joy, and gratitude, and awe. Alas, that a pleasing reverie should ever be mistaken for the counterpart of the Divine character in the heart of man! The person whom I am supposing, believes in the simplicity, and beauty, and awful magnificence of the revealed system of religion, and in the touching propriety of the form under which it has been communicated. But he does not understand it as a thing on which the alternative of his own happiness, or misery through eternity depends. He does not understand it as exhibiting to him the character of that Being who deals out to him every breath that he draws, and appoints for him every event which he meets in the race of his existence; who surrounds him continually, and from whose enveloping presence he can never retire himself for an instant through eternity; who marks every passing thought and dawning desire, and who will for all these bring him one day into judgment; he does not understand the Gospel as a message from Heaven, inviting him, through the atonement of Christ, to approach this great Being as a gracious Father, from whose love nothing but his own obstinate apostacy can separate him; who has promised to make all things work together for good to his children; and who, by this message of mercy, has converted the appalling attributes of his infinite nature into reasons of filial confidence. Unless the history of the past facts of the Christian system be connected with its present importance; unless the work finished on Calvary be perceived in its relation to the personal fears and hopes of ourselves as individuals; we do not understand, and therefore cannot believe the Gospel."

We fear we have already taxed the patience of our readers too severely, to detain them any longer in adverting to the me-

rits or defects of the essay, or in deducing practical lessons of instruction from its principles. We must, however, be permitted to acknowledge our obligations to the author, for pointing out so clearly the sources of error concerning faith ; for developing its real nature and practical influence, and for laying down principles which evince the vast importance of our religious sentiments, and furnish so sure and simple a test of their truth. After such a testimony to the merits of the essay, we are compelled to say, that the general arrangement is not very distinct and lucid ; that the philosophical discussions of our author are not always clear and satisfactory ; that he seems not to be thoroughly acquainted with the true principles of sacred interpretation, and that, in his view of the nature and actual influence of faith, he does not give human depravity that prominence which it must have in every just theory.

It is obvious, from our analysis of the essay, that *the impenitent sinner* who yields a cold, inoperative assent to the truths of Christianity, which he is too careless to understand, or too depraved to feel, *is truly a disbeliever*. He differs from the avowed infidel only in the single point of admitting the general claims of the Bible, without comprehending its contents. The very name of Christianity awakens a bitter and rancorous hostility in the bosom of the latter, while the former feels no antipathy against the name, because he does not fully discover the truths which it comprehends ; but should he perceive those truths in the whole extent of their meaning, and all the force of their application, the principles of depravity within him would soon be arrayed in virulent opposition against them.

Another inference is, that *the Christian's character will correspond with his belief*. If faith is an operative principle ; if the doctrines of the gospel always exert a practical influence corresponding with their nature ; if the character of a man is moulded into conformity with his views of moral subjects, and his rules of moral conduct, the creed which the Christian really and heartily embraces will impress a distinct and lasting image of itself upon him.

Another lesson is, that *a man is accountable alike for his belief and his actions* ; that by rejecting truth, and embracing error, he may incur as deep a guilt, and draw down upon himself as fearful a doom, as by omitting any duty, or violating any law of God. We shall readily admit the justness of this conclusion, if we observe that a man has as much controul over the operations of his understanding as over the affections of his heart ; that his faith depends as much upon himself, as any movement of his will, or action of his life ; and that an erroneous belief concerning the grand and momentous truths which the Bible reveals, implies some defect of moral character.

The essay which we have analyzed cannot fail to convince every candid reader, that *it is of vast importance what sentiments we adopt.* We speak of those opinions which are fully understood, and exert all their appropriate influence; for it is obvious, that a system of belief may include very many and very pernicious errors, which do not materially affect the character, because they lie on the back ground, unnoticed and unselt; while the predominant truths of the system, truths which are fitted to animate and purify the heart, are made to operate with efficacious energy. But it is of immense moment, that these prominent and operative opinions should be in strict coincidence with the instructions of Scripture. If it is a duty to believe the truth, and a crime to embrace error, if our belief exerts a controlling power over our feelings and our actions; if divine truth is the means of sanctification, and if without its influence the heart can never be purified, it must be of infinite importance what sentiments we adopt. It is quite in vain to say that the heart may be essentially right while the head is *essentially* wrong. Such is the reciprocal influence of the understanding and affections, that they will almost invariably go along together. The man who really believes the existence and adorable attributes of Jehovah, the divinity and atonement of Christ, the necessity of regeneration and divine influence, and all the dread and glorious realities of eternity, may be expected to obey his God, and trust in his Saviour, to pray for the sanctifying operations of the Holy Spirit, and prepare for the retributions of the last day. But in vain may we hope, that he who denies the existence of God will love and obey him; that he who rejects the divine and mediatorial character of Christ, will adore his divinity, or resort to his atoning blood; that he who questions the reality of divine influence, or feels not the corruption of his nature, and the utter inadequacy of his own efforts to shake off the fetters of sin, will seek the purifying agency of the Spirit, or apply himself in earnest to the work of a thorough reformation; that he who confines his views to the narrow limits of time, and casts the sneer of a reckless and scornful scepticism at the promised joys, and threatened woes of eternity, will ever put forth a single effort to prepare for its approaching retributions.

*Improve time and talents in the days of youth.*

The great Sir Isaac Newton lost the use of understanding before he was arrested by the hand of death. Mr. Swisset, a man of profound learning, when old, often wept because he found himself unable to understand books which he had written in his younger days. Corvenus, an excellent orator in the Augustan age at Rome, distinguished for integrity, in his old age became so forgetful as not even to know his own name. Simon Tournay, in 1201, after he had outdone all Oxford for learning, and became so eminent at Paris, as to be made the chief doctor of the Sorbonne, at last grew such an idiot as not to know one letter in a book, or one thing he had ever done.

Intelligence.

For the Christian Herald.

NEW-YORK COLONIZATION SOCIETY.

At a meeting of the Board of Managers of the New-York Colonization Society, April 1, 1824, it was proposed that this Board use its influence to draw the attention of the public still more to the great objects of the American Colonization Society.

A committee of the parent Society at Washington, reported on the 5th of March, that so much had already been accomplished, "as incontestibly proves, not only the practicability, but the facility of colonizing the free people of colour in the place which has been chosen, and on the plan which has been adopted," and this Board are satisfied that means only are wanting, to realize the great objects of the Society; and that there is the most urgent reasons for the citizens of our country to give their aid, and that without delay, to this all-important cause. The Board would respectfully state to their fellow-citizens their full conviction of the importance of this institution to the highest interests of the nation, and to the cause of humanity, and that the best of motives are influencing the active patrons of this great enterprise to persevere in their benevolent and patriotic exertions. The Board cannot but feel that a work which proposes, and, so far as prosecuted, gives full promise, if supported, to deliver our nation from slavery, is most worthy the aid of every patriot, and demands the assistance of every friend of our liberties. And they not only feel assured, that this is such a work—"an enterprise," as the managers of the parent Society express it in their last Report, "looking to results as grand and glorious as ever were effected by human hands; that would exterminate a trade, the thought of which is agony; cover Africa with the monuments of civilization and the light of truth; *remedy an evil*, in its nature most distressing, in its influence most injurious, and which threatens to convulse the nation, and thus render stainless the land, and eternal the stability of the freest and happiest nation on earth;" but, that this is the only work which can bring about these high results, that *colonization* is the only "remedy" for slavery, the mighty "evil" of our country. It is "foreign colonization," as stated by the resolutions of the Ohio Legislature, which affords the only hope of deliverance from this evil; and Africa is the only place which at present offers an asylum for her wretched sons in America, or affords the advantages necessary to realize the great object proposed. Hayti, which at first would seem to offer greater advantages, is found by examination to be incumbered with difficulties which will pro-

bably for a long time prevent colonization there to any considerable extent. The settlement of whole neighbourhoods and towns, as is done in our country, by emigrants from different nations of Europe, or from the old states, where they can have all their former social customs and religion, is not encouraged. Another difficulty, is their *established* religion. Protestants are subject to great restrictions, and within a few months have been cast into prison for meeting together for religious worship. Another difficulty is the military system which prevails. This cannot be exhibited in detail, but is found to be such as to present a formidable barrier to the migration of our coloured people to that island in any considerable numbers. Another is the state of Society. Marriage is scarcely known. These considerations, with the fact that a new language must be learnt, present an insurmountable obstacle to the work of colonizing in Hayti, and show that it is Africa only that can engage the attention of the friends of colonization with any great hope of success. Besides, there are other all-important objects which cannot be effected but by colonizing in Africa—the suppression of the slave-trade, the civilization of this barbarous portion of our world, and the giving to her tribes that religion which a Saviour brought us from heaven; and thus redressing, in some degree, the wrongs which our nation, as well as others, have heaped upon her. These are considerations of too deep an interest to be left out of sight, and will ever give to colonization in Africa a most powerful claim on the hearts of all friends of humanity and justice. While these interesting objects are necessarily promoted by colonization, the Board would distinctly state that the funds of the Society are exclusively appropriated to the single work of aiding the coloured people to leave this country, and form settlements in Africa. None are appropriated to the support of religious instruction of any kind or sect, and the Society is not in any way a Missionary Society. The colony, like all the rest of Africa, is open to any and all Societies alike, which aid to diffuse religion over the world. It is *colonization* that engages the efforts of the Society; so that all classes of citizens, of every name and sect, that desire the welfare of our nation, and that, the "*self-evident truths*," and "*unalienable rights*," proclaimed to the world in our far-famed Declaration of Independence, may be carried out to their legitimate extent, in our country and throughout the world, can unite in support of this institution. In accordance with these views, the following resolutions are presented to the public, with the hope of very general attention and approbation.

1. *Resolved*, That this Board view, with high approbation, the increasing interest manifested in different parts of the union towards the great objects of the American Colonization Society,

and do rejoice at the formation of several respectable auxiliaries in this state.

2. *Resolved*, That it be recommended to the citizens of the Union generally, and earnestly requested of the several towns of this state in particular, to form similar auxiliary societies.

3. *Resolved*, That the Board highly approve of the plan which has been adopted by several congregations of taking up collections, to aid the Society, on the 4th of July, and they earnestly recommend to the people generally to honour this "high day," of our nation by their contributions to aid the Colonization Society in giving the blessings of liberty to the *coloured* people of our country, and freedom to *all* the subjects of our republic. The ministers of the several denominations, and the Committees and orators appointed for the celebration of our Independence, are respectfully solicited to propose such collections.

4. *Resolved*, That the printers of newspapers be requested to publish these resolutions, with an address to our fellow-citizens, to be prepared by the two secretaries and the agent.

P. N. STRONG, *Corresponding Sec'y.*

JOHN B. BECK, *Recording Sec'y.*

L. D. DEWEY, *Agent.*

G This year the 4th of July falls on the Sabbath, and it is hoped that the 3d Resolution will meet with general attention. Ministers of the Gospel, of every denomination, are requested to read the address, with the accompanying resolutions, to their people on a previous Sabbath, and ask a collection. Collections and donations to be sent to the Agent, 182 Broadway, New-York.

L. D. DEWEY.

THEOLOGICAL SEMINARY IN VIRGINIA.

An effort is now being made to establish a Theological Institution in Virginia, for the benefit of that state, and of the southern country in general. The following statement, respecting this design, is derived from the most authentic sources, and may be relied on with the utmost confidence.

Plan of the Institution.—In all important particulars, the plan of this Seminary resembles that of the Institutions at Princeton and Andover.—There are to be, at fewest, three professorships; one of Biblical Literature; one of Christian Theology; and one of Ecclesiastical History and Polity. The Institution is under the immediate care of the Presbytery of Hanover; (within the bounds of which it is placed;) but the Presbytery is required to make an annual report to the synod of Virginia, and to the General Assembly of the Presbyterian church.

Location.—The Seminary is located in the neighbourhood of Hampden, Sidney College, in the county of Prince Edward, about the middle of the state, from east to west; and about 50 or 60 miles from its southern boundary. The surrounding population is intelligent, moral, and in many instances

pious. Boarding may be obtained in the neighbourhood at about two dollars per week, including washing, lodging, and fuel.

Progress.—A professor of Christian Theology has been appointed, and was inducted into office on the first day of the present year. The school was opened with a small class; but with every reason to hope for a large increase, provided sufficient funds can be raised to endow the necessary professorships.—The design is, *in the first place*, to accomplish this object; and *afterwards* to erect such buildings as *necessity* may require, or *means* permit. The only deviation from his purpose will be the building of a house for a professor, which is thought to be indispensable. This, however, will be accomplished by a local subscription, which is already filled up; so as to warrant a contract for the work. The amount raised for a permanent fund, and now at interest or vested in stock, is nearly \$14,000; and agents are appointed to travel in various directions, and solicit aid from the whole church.

Necessity of the Institution.—This appears from various considerations.

1. *The very destitute condition of the country.*—Taking the whole region, which this Seminary is designed to benefit, there is not one *educated* preacher, for every *ten thousand* souls! Taking the whole population as it now stands, out of every hundred thousand, there are more than eighty thousand who do not belong to any Christian society! Few are so well supplied with the ministrations of the gospel, as to hear a preacher *of any kind* oftener than once in two weeks; in very many instances, not oftener than once in four weeks: and thousands enjoy no regular instruction at all.

2. *All experience shows that a supply of religious teachers cannot be furnished by the northern Seminaries.*—Andover, Princeton, and Auburn, do not send out more than about sixty preachers a year—and at least sixty preachers are annually taken from their labours to their rest. There are now about six hundred vacant congregations in the Presbyterian church; thirty or forty new ones are formed every year; more than 300,000 souls are annually added to our population; and there is a continually growing demand for foreign missionaries. How can the present Seminaries supply these numerous and pressing wants?

3. *The church cannot afford to raise up missionaries in the north, and send them to the southern country.*—A northern man, by locating himself in the alluvial part of the southern country, runs the risk of being suddenly cut off by fever, or of contracting a *disease of the liver*, which will shorten his days. The church can ill afford to bear such losses; but if she could, it ought not to be expected that young men, when there are so many urgent calls in other directions, will put life and health to hazard, in a region where much labour must be performed, much hardship endured, and a scanty support expected.

4. *Native preachers are better suited to the habits and manners of the southern people, and to the general state of society, than men trained at a distance.*—This is too obvious to require comment. It ought to be added, however, that natives being able to bear the climate *during the whole year*, can do much more good than missionaries, who labour for six months, and then, just when they have made a good impression, and excited a deep interest, leave the region, and perhaps are seen no more. *There must be a Seminary for the South.*

Necessity of aid.—The pecuniary embarrassments of Virginia, and the southern country in general, are great. They who take an interest in the concerns of religion, and the welfare of the Redeemer's kingdom, are so few in number, and so limited in resources, that this great and most necessary work cannot go on without the general assistance of the church. But by affording liberal aid to this object, it is fully believed that the church here, can do more for the promotion of religion to the south, than by any

other means whatever. The aid which we solicit is precisely that, *by which we shall be enabled, hereafter, to help ourselves*; and bear a part in the great work of evangelizing the world.

APPROBATION.

We, whose names are undersigned, knowing that the plan above stated has received the approbation of the General Assembly, and that this Institution is in perfect harmony with others of similar character and design, do hereby express our hearty approbation of the same; our entire confidence in the brethren engaged in this enterprise; and our earnest desire that it may be crowned with the most complete success. We also recommend the Reverend Doctor Rice, agent for the Seminary, to the confidence and liberality of the pious and benevolent, and offer our most cordial wishes, that he may not in vain solicit contributions for the Theological Seminary in Virginia.

We also recommend that the foregoing statement and testimonial, be read by the several Presbyterian ministers in this city, to their congregations on the next Sabbath. Signed,

JOHN B. ROMEYN,
GARDINER SPRING,
THOMAS M'AULEY,
SAMUEL H. COX,
W. W. PHILLIPS,
JAMES G. OGILVIE,
R. M'CARTEE,

WM. D. SNODGRASS,
JONATHAN LITTLE,
PETER LUDLOW,
PETER HAWES,
LEVI COIT,
THOMAS MASTERS,
ANSON G. PHELPS.

N. Y. Observer.



ANNIVERSARIES.

NEW-YORK SUNDAY SCHOOL UNION.

The Eighth Anniversary of this Institution was celebrated on the 11th instant. At 3 o'clock, P. M. the Superintendents, Teachers, and Scholars, in number about three thousand, assembled in the Park, and, preceded by the officers and committee, and many other friends of the Society, proceeded to the circus, in Broadway. The President, the Rev. JAMES MILNOR, D. D. read the order of exercises, which were then commenced with prayer by the Rev. SPENCER H. CONE, of the Baptist church, of this city. A hymn was then sung by Messrs. Allen and Sage, in which the scholars united. The Rev. HENRY J. FELTUS, D. D. of the Episcopal Church, of this city, then addressed the children. The following is a sketch of the address, as given in the Commercial Advertiser the next evening.

*"Little Children—*It becomes my duty to offer a few brief remarks to you, and I will here premise, that I shall endeavour to make them as short, and in as simple language as possible, in order that you may more easily recollect and understand them. It is not my intention to pronounce an eulogy on the Institution—the anniversary of which we have here assembled to celebrate. The public opinion has long since been settled upon this point. The first word of advice to which I will direct your attention, is this: that you would endeavour to guard against that impatience of restraint, so characteristic of your age. Have you not remarked, that in the amusement of flying the kite, in which some of you so much delight, that restraint is the only means by which it ascends, and its balance preserved; suppose that the cord, by which it was held, should break, would you not immediately see it floundering in every direction in its course, and at last precipitated to the earth, to be trodden by the foot of every passing animal?—These circumstances should teach you the imperious necessity of the restraint imposed upon you by your parents and teachers.—Connected with these is the reverence and affection due to those who are your parents. There are some children who are almost ashamed to own their parents, because they are poor, or lowly in their situation of life. I will give you

an example of the beauty of the affection of fraternal respect and love, as displayed by one of the most distinguished men upon record—I mean the Dean of Canterbury, afterwards Archbishop Tillotson. His father, who was a very plain man, perhaps something like those we now call ‘Friends,’ approached the place where his son resided, and inquired whether ‘John was at home?’ The servant, indignant at what he thought his insolence, drove him from the door; but the Dean who was within, recollecting the voice of his father, instead of embracing the opportunity afforded him, of going and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his amazed domestics, ‘It is my beloved father;’ and falling down on his knees, received his blessing. Obedience and love to our parents is the distinguished command of God, upon which he has promised his blessing, and his promises never fail.

“Another thing I would impress upon your minds, is to avoid idleness. Idleness, says a distinguished writer, is an hereditary evil, derived from our first unhappy parents. It is the rust of the mind, and brings on a variety of distempers to destroy our animal constitution. In the admirable almanac of Dr. Franklin, it was one of the sayings of ‘Poor Richard;’ ‘*a used key never rusts.*’ Give me leave to call your attentive minds to another consideration, and that is to labour to improve the opportunities granted you. It is a very mistaken idea, that religion is calculated to make us melancholy; that we are called to abandon the pleasures of this life, and must never allow a cheerful smile to be seen on our countenances. It is all a mistake. Religion’s ways are ways of pleasantness, and all her paths are peace. To you, young gentlemen and ladies, teachers and superintendents of these little ones, who have devoted your time and talents to be fellow-workers with us, in the delightful task of rearing the tender thought, and teaching the young idea how to shoot, we return our thanks.

“From a company of this description, who may not expect to see, not only the skilful mechanic, or the successful merchant, but also the able advocate and minister of the law, the prop and support of those who may be necessitated to resort to their assistance, as the instrument, under God, to save them from destruction. And not only the ministers of the law, priests of the temple—but also ministers of the Gospel, who shall stand in our place when we have retired to give an account of our Stewardship to our God. And now let me commend you to God, that he may have you in his holy keeping: that you may fulfil his holy will, and when you may have been useful in this life, that you may stand in the presence of the great God, spotless and blameless, and may receive the sentence, ‘Come, ye blessed of my father, inherit the glory prepared for you from the beginning of the world.’ I have done. God Almighty bless you.”

Another hymn was then sung, and followed with prayer, by the Rev. THOMAS MACAULEY, D. D. LL. D.; the whole congregation rose and sung the doxology, and were dismissed by the president.

In the evening the Society held their public general meeting, in the South Baptist Church in Nassau-street. At 8 o’clock the president, the Rev. James Milnor, D. D. took the chair, and the exercises were commenced with prayer by the Rev. Mr. LIVINGSTON, of Coxsackie. ELEAZER LORI, Esq. Corresponding Secretary, read the annual report. From the report, we learn that more than 4,000 scholars are now taught in the 53 Schools under the patronage of the Society. Five new Schools have been organized during the past year. The establishment of libraries in the schools, and the formation of *Congregational Associations*, were noticed in the report, as producing the most salutary influence on the Schools and Congregations. The secretary read extracts from the several reports of the Superintendents, which, with the report of the association of St. George’s church, and the report of the General Association of Teachers, &c. will form the appendix to the report, but our limits forbid a further notice of them at present. After the reading of the report, the Rev. WILLIAM McMURRAY, D. D. of the Reformed Dutch Church, of New-York, offered a motion to print the report, and addressed the meeting. The motion was seconded by Mr. LEONARD BLEECKER. The Rev. Dr. Macaulay offered a resolution of thanks to the Superintendents and Teachers,

which he followed with an address. His motion was seconded by Mr. JAMES EASTBURN. The services were then concluded with prayer, by the Rev. Mr. WYCKOFF, of Catskill. The President made a few remarks, and the assembly were dismissed. The Society then proceeded to the election of officers and committee for the ensuing year.

The whole exercises of the day were extremely interesting, and the large number of scholars, with their neat appearance and orderly conduct, presented a most convincing proof of the great importance and excellent effects of Sunday Schools.

UNITED FOREIGN MISSIONARY SOCIETY.

This Society celebrated its anniversary on the 12th inst. at the City Hotel. The room was filled at an early hour, and great numbers were unable to obtain admission. In the absence of the President, the Hon. STEPHEN VAN RENSSLAER, LL. D. the Rev. Dr. MILLEDOLER, Vice-President, took the chair, and the Secretary announced the order of exercises. The Hon. President now came in, and the meeting was opened with prayer, by the President of Williams College, the Rev. Dr. GRIFFIN.—Letters from absent Vice-Presidents were then read by the Rev. Mr. Knox: then was read, an abstract of the annual report, by Z. LEWIS, Esq. A resolution to print the report was offered by the Rev. Mr. WYCKOFF, of Catskill, seconded by the Rev. Mr. McELROY, of New-York. The Rev. Dr. Milledoler presented the venerable Tuscarora Chief, SACCHARISSA, to the audience—the Chief addressed the assembly in his own language, which was interpreted by one of his tribe. The following persons then addressed the meeting in succession.—The Rev. Dr. SPRING, GUY CHEW, a youth of the Tuscarora tribe, one of the Society's beneficiaries at the Cornwall School, the Rev. J. M. DUNCAN, of Baltimore, and the Rev. Mr. CRANE, late one of the Society's Missionaries at the Tuscarora Station. A collection was then taken up in aid of the Society's funds, and the meeting was closed by an Indian hymn, sung by the natives, one a female, the daughter of one of the late chiefs. Their solemn and deep-toned, yet soft notes, must have thrilled every heart. Limits would not permit if we had the ability, to spread over our pages, the deeply interesting scene of this meeting. We ardently trust that providence will make it a means of some adequate excitement in favour of this most just as well as Christian cause—an excitement which shall amply enable the Society to increase, instead of diminishing its operations, of which we had too full intimation—an excitement which shall not permit its managers again to state, that the liberality of one Eastern city exceeded the whole amount of all their funds derived from three large denominations, spread over three fourths of the United States.

AMERICAN BIBLE SOCIETY.

The Eighth Anniversary of the American Bible Society was celebrated in this city on Thursday last. The New-York Daily Advertiser contains an account of the proceedings, from which we shall make a few extracts. On Wednesday afternoon the Board of Managers held an adjourned meeting at the Society's House, for the purpose of receiving Delegates from Auxiliary Societies, and of meeting with the members of the board, and officers of the Society not resident in this city. This meeting was numerously attended, and the managers had the satisfaction of meeting with many sincere and active friends of the institution from different parts of the United States.

On Thursday the Board met in their room in Nassau-street, at 9 o'clock in the morning, and proceeded from thence to the City Hotel in Broadway, where the presiding Vice-President, Gen. MATHEW CLARKSON, took the chair, and the meeting was opened, precisely at 10 o'clock. The exercises commenced by the reading of the 65th chapter of Isaiah, by the Rev. JOHN ARMSTRONG, late Chaplain of the British settlement at Honduras.

The venerable President of the Society, the Hon. JOHN JAY, being unable from age and infirmity to be present, an address prepared by him for the occasion, was read by the Rev. JAMES MILNOR, D. D. Rector of St. George's Church in this city, and the Society's Secretary for foreign correspondence.

Letters from the Hon. Bushrod Washington, John Quincy Adams, Andrew Kirkpatrick, Charles Goldsborough, William Phillips, David L. M'rill, Francis S. Key, and Smith Thompson, Vice-Presidents of the Society, apologizing for their absence at the anniversary, were then read; after which WILLIAM W. WOOLSEY, Esq. Treasurer of the Society, exhibited his annual report of the state of the treasury. By this document it appears the receipts for the 8th year have been \$42,416 95.

There have been printed during the 8th year, at the Society's Depository, in this city, 76,875 Bibles and testaments; 700 Bibles and Testaments, in different languages, have been received as donations from the British and Foreign Bible Society, and 2000 have been printed with stereotype plates, belonging to the Society at Lexington, in Kentucky—making a total of *four hundred and three thousand, three hundred and fifty-two* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation, during the first eight years of the Society's existence.

There have been issued from the Depository of the Society, during the past year, *sixty thousand, four hundred and thirty nine* Bibles and Testaments; making, with those issued during the seven preceding years, three hundred and nine thousand and sixty two Bibles and Testaments, and parts of the Testament, since the Society was established.

There have been added forty-seven new Auxiliary Societies during the past year, making the whole number four hundred and seven.

The number of Bibles and Testaments, which have been issued gratuitously, to Auxiliary Societies, a large proportion of which have been in the new States and Territories, is 14,729, and the value of them, \$8,262 25.

A set of stereotype plates have been procured during the past year for a testament of a larger size, and another is partly completed for the Bible in the Spanish language.

After finishing the reading of the Report, the following resolutions were unanimously adopted, viz.

On motion of the Rev. President Day, of Yale College, Conn. seconded by the Hon. Stephen Van Rensselaer,

1. *Resolved*, That the Report of the Managers now read, be adopted and printed under their direction.

On motion of the Rev. Mr. Peters, of Bennington, Vt. seconded by the Rev. Mr. Cone, of the Baptist Church, New-York—

2. *Resolved*, That the thanks of the Society be given to the Board of Managers, for their services during the past year.

On motion of Col. Richard Varick, seconded by T. Dwight—

3. *Resolved*, That this Society feel the sincerest gratitude to the President, for the address with which he has favoured them on the present occasion, and for the important benefits which the institution has received from the exertion of his talents, and the influence of his example.

On motion of Thomas Eddy, of the Society of Friends, in New-York, seconded by the Rev. Dr. McMurray, of the Dutch Church in New-York—

4. *Resolved*, That the thanks of the Society be given to the Vice-Presidents, for the continuance of their patronage and support.

On motion of the Rev. Mr. Nichols, of the Episcopal Church, Bedford, N. Y. seconded by Mr. S. K. Tallmadge, of Nassau Hall, N. J.—

5. *Resolved*, That the thanks of the Society be given to the Secretaries and Treasurer for their important services gratuitously rendered to the Society.

On motion of Major-General Gaines, of the United States' Army, seconded by the Rev. Dr. Rice, of the Presbyterian Church, Virginia—

6. *Resolved*, That the thanks of the Society be given to their Auxiliaries, for their contribution to the Treasury, and for the other important services they have rendered to the Society.

On motion of the Rev. Mr. Brown, of the Methodist Church, New-York, seconded by Dr. David Hosack—

7. *Resolved*, That this Society offer their cordial congratulations to all the kindred Societies throughout the world, and particularly to the Parent Institution, the British and Foreign Bible Society, on the continued prosperity and rapid progress of the great cause in which they are severally engaged.

On motion of the Hon. David Daggett, of the New-Haven, Conn. seconded by Alexander Jones, Esq. of Rhode-Island—

8. *Resolved*, That the Society, with unfeigned gratitude to Almighty God, and with humble, yet confident reliance on his blessing, feel themselves under the strongest obligations to persevere with increased zeal and diligence in the prosecution of their labours.

In support of the resolutions and of the great interests of the society, addresses were delivered by the Rev. President Day, the Rev. Mr. Peters, the Rev. Mr. Cone, Mr. S. K. Tallmadge, Major-General Gaines, the Rev. Dr. Rice, the Rev. Mr. Brown, and the Hon. David Daggett; and in acknowledgment of the vote of thanks to the Secretaries and Treasurer, by the Rev. Dr. Milnor. As copies of the addresses have been requested by the Society for publication, it is necessary for us only to remark, that they were interesting and impressive, worthy of their authors and the occasion, and that they were listened to by the audience with deep and steady attention, and much apparent gratification.

—•—
SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

The Treasurer, RUFUS DAVENPORT, Esq. No. 35 Peck-Slip, acknowledges the following donations:—

From Mr. H. S. Turner, Philadelphia, the proceeds of a disputed account,	\$3 00
From Henry Sistorf, a seaman on board the ship <i>Mentor</i> ,	4 00
From Capt. Rossiter, of the ship <i>Henry Astor</i> ,	2 00
	\$9 00

—•—
POSTSCRIPT.

Steam-Boat Ætna.—On Saturday afternoon, while the Steam-boat *Ætna* was on her passage from Washington, N. J. to this city, the boiler gave way and blew up, and melancholy to relate, eight of the passengers were killed and seven wounded. The accident happened when the boat was near the mouth of the Kills, about five miles below the city. The passengers, at the time of the accident, were chiefly in the centre cabin, near the boiler, where they had gone on account of the coolness of the weather.

We understand there were on board, besides fourteen persons belonging to the boat, about 20 passengers.

The following is the account we have received of the killed and wounded—viz. Mrs. Furman, wife of Mr. Job Furman, lumber merchant, Mrs. Merserole, the daughter of Mr. Furman, his sister, and a daughter of Walter Furman, deceased; Mary Bates, 9 years old, daughter of Capt. Bates; Nancy Dougherty, and Mrs. Letty Taylor, died at the hospital. A man unknown, found under the broken timber and wreck of the boat.

The following persons remain at the Hospital—viz. Thomas Bradun, said to belong to Wilmington, Delaware. Michael Eckfeldt, said to be attached to the U. S. mint, at Philadelphia. These two gentlemen, it is thought, will recover.

Joseph Stephens, John Winter, John Gibbons, Alexander Cromwell, and Ann Thomas.—The last four named are colored persons. These five are badly scalded.